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Besides, what is here concentrated into two small volumes, was in reality diffused over the correspondence of twenty years of an active life. Boasting, for some reason which we leave to philosophy to investigate, appears an inherent quality in great naval commanders. Nelson, Rodney, Drake, were all, in one sense, arrant braggarts."

*Memoirs of Simon Bolivar*, President Liberator of the Republic of Colombia, and of his principal Generals; comprising, a Secret History of the Revolution, and the events which preceded it, from 1807, to the present time. By Gen. H. L. V. Ducoudray Holstein, Ex-chief of the Staff of the President Liberator, 2 vols. 8vo.—London, H. Colburn and R. Bentley, 1830.

The situation in which Gen. Holstein was placed, with respect to Bolivar, give these volumes an interest, of the same kind as that which imparts so much zest to De Bourienne's *Memoirs of Napoleon*. To the execution of them, however, we cannot, by any means, concede high praise. The book is poorly and tediously written, nor in the long detail of public events, do we find any thing sufficiently novel or piquant to reward us for the labour of the perusal. The following notice of the private life, the character and appearance of Bolivar, as coming from one who lived on terms of intimacy with him, though not, we think, unprejudiced, will interest our readers:

"From Spain, Bolivar passed into France, and resided at Paris, where he remained a number of years, enjoying at an early period, all the pleasures of life, which a rich young man, with bad examples constantly before him, can there easily find. I have remarked, that whenever Bolivar spoke to me of the Palais Royal, he could not restrain himself from boasting of its delights. It was on such occasions that all his soul was electrified; his physiognomy became animated, and he spoke and gesticulated with such ardour, as showed how fond he was of that enchanting abode, so dangerous to youth.

"His residence in Paris, and especially at the Palais Royal, has done him great injury. He is pale, and of a yellowish colour, meagre, weak, and enervated.

"I have spoken of Bolivar's residence in Paris; and I ask, if such a school could inspire him, or any other young man, with an inclination for continued, deep, and laborious study; to that school I apprehend it to be in a great measure owing, that he cannot attend with assiduity to business for more than two or three hours in a day; during the greater part of which he is sitting, or lying down upon his hammock, talking about indifferent matters with his favourites and flatterers. The answer of aides-de-camp on duty, to those who wished to speak to him, while he was thus occupied, generally was, that he was very much engaged in his cabinet. He scarcely ever writes at all himself, but dictates, or indicates to his secretary, what he wishes to have written. In consequence, as I apprehend, of the flattery, to which he had been accustomed, since his residence in Paris, he is very fond of adulation, and very vain. But in the school where he acquired these two faults, (I mean those circles in Paris which call themselves *bon ton*), he learned also the dissimulation to conceal them.

"Bolivar returned in 1803 to Madrid, where

he married one of the daughters of Don Bernardo del Toro, uncle of the present Marquis of that name. His father-in-law, who was born in Caracas, resided in Madrid. Bolivar was but 19 years of age, and his lady 16. They returned, in 1809, to Caracas, and lived in a retired manner on their estates. Shortly after, his lady was taken ill and died, without leaving any offspring.

"Bolivar acquired, in the course of his travels, that usage of the world, that courtesy and ease of manners, for which he is so remarkable, and which have so prepossessing an influence upon those who associate with him."

*The Family Library*, No. IX. The History of the Jews, 3 vols. Vol. III.—London, Murray, 1829.

THE preceding volumes of this valuable and important work have already attained so high and deserved a celebrity, that it is scarcely necessary for us to add the meed of our approbation to the general manner of its execution. The narrative is close, nervous, and vivid, at once filling the mind with rich materials of thought, and pleasing the imagination with a rapid succession of well chosen imagery and felicitous language. Our readers are aware, however, that Mr. Milman has been charged with a fondness for explaining several miracles of the Old Testament by natural causes—and in a word, with too lightly regarding the inspiration of Holy Scripture, and the supernatural powers of divinely inspired agents.

To this charge he has entered his defence, in the preface to the present volume. We must confess our serious apprehension, that Mr. Milman does not come forth from the ordeal scathless. We fear, indeed, his preface to the third volume is rather an aggravation, than extenuation, of the offence. He here advocates a certain "rational latitude of exposition," in interpreting the sacred writings, to which we, as orthodox christians, entertain the strongest repugnance. We have no love for that miserable little philosophy of second causes, which delights in smoothing down the imagined difficulties of divine interposition, or paring away the corner of any miracle recorded in the sacred volume. If a miracle be a contravention of the general laws of nature, in a particular instance, by the author of these laws, then it is its opposition, and not its conformity to natural causes, that constitutes its essence. And if we once break down the strict limit of literal interpretation, we know not where to fix the boundary of divine truth. Mr. Milman is also, we think, so erroneous as to ascribe to what he is pleased to term "the savage and unchristian spirit," inseparable from the early period of the social state among the patriarchs, and their descendants, certain acts chronicled in the Hebrew annals, which, if we have read our bibles aright, proceeded from the immediate command of God himself, and for very sufficient and satisfactory reasons, even to human intelligence, when they are properly investigated and considered. To the contents of the third volume, however, none of these observations can apply, as it does not relate to the working of miracles. It begins with the siege of Jerusalem, in the year 69 of our era, and brings the history down to the 19th century. Often and ably as the siege of Jerusalem has been described, we think our readers cannot fail to be pleased with the following passage:

"The Romans, in the mean time, laboured hard at their military engines. There was great scarcity of timber; they were obliged to bring it from a considerable distance, so that not a tree was left standing within above ten miles of the city; all the delicious gardens, the fruitful orchards, the shady avenues, where, in their days of peace and happiness, the inhabitants of the devoted city had enjoyed the luxury of their delicious climate, the temperate days of spring, and the cool summer nights, were utterly destroyed. It was a lamentable sight to behold the whole gay and luxuriant suburban region turned to a frightful solitude.

"At length, the tall and fearful engines stood again menacing the walls. Both the Jews and Romans looked at them with apprehension: the Jews, from experience of their tremendous powers; the Romans from the conviction that if these were burned, from the total want of timber, it would be impossible to supply their places. Josephus confesses that at this period the Roman army was exhausted and dispirited; while their desperate enemies, notwithstanding the seditions, famine and war, were still as obstinately determined as ever, and went resolutely and even cheerfully forth to battle. Before the engines could be advanced against the walls, the party of John made an attempt to burn them, but without success; for their measures were ill combined; their attack feeble and desultory. For once, the old Jewish courage seemed to fail; so that advancing without their customary fury, and finding the Romans drawn up in disciplined array, the engines themselves striking down their most forward men, they were speedily repelled, and the Helepolis advanced to the wall amid showers of stones and fire, and every kind of missile. The engines began to thunder; and the assailants, though sometimes crushed by the stones that were hurled upon them from above, locked their shields over their heads, and worked at the foundation with their hands, and with crow-bars, till at length they got out four large stones. Night put an end to the conflict.

"During the night, the wall suddenly fell in with a terrific noise; for it happened to stand over that part which John had formerly undermined, in order to destroy the enemy's engines. But when the Romans, rushed in the morning, to the breach, they found a second wall, which John, with true military foresight, had built within, in case of such an emergency. Still this wall was newly made, and comparatively weak. Titus assembled the officers of the army, and made them an energetic address; in which, among other topics, he urged the manifest interference of divine Providence in their favour, in the unexpected falling of the wall. They listened in silence, till at length a common soldier, a Syrian, named Sabinus, a man of great courage, but slender make, and very dark complexion, volunteered to lead a forlorn hope. He threw his shield over his head, grasped his sword, and advanced deliberately to the wall. Only eleven men had courage to follow him. Javelins, weapons of all kinds, and huge stones, came whizzing and thundering around him. Some of his companions were beaten down, but though covered with darts, he still persisted in mounting, till the Jews, panic stricken at his boldness, and supposing that he was followed by many more, took to flight. He had actually reached the top of